

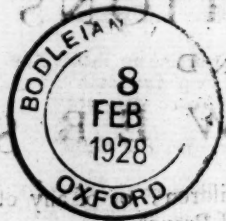
THE
ORDINARY MATTER
OF
PRAYER
CATECHISTICALLY DIGESTED.
IN
QUESTIONS
AND
ANSWERS

For the benefit of Children, or of any others
who desire the gift of Prayer.

Luke 11. 1. 2. *And it came to pass that as he was
praying in a certain place when he ceased one of his
Disciples said unto him, Lord Teach us to pray,
as John also taught his Disciples, And he said
unto them, when you pray say Our Father &c.*

London Printed in the Year, 1674.

THE
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OF
P R A Y E R
TECHNICALLY DIGESTED
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for the benefit of Children who desire the gift of Prayer.

...had it been so paid that as he was
...and was then he ceased one of his
...Lord's Prayer as to words,
...and he said
...our Father God.

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Concerning the Matter of

PRAYER.



Quest. 1. **W**hat is Prayer?

Ans. Prayer is an offering up of our desires to God for things agreeable to his Will, in the Name of Jesus Christ, with Confession of our Sins: and a thankful acknowledgment of his mercyes.

Q. 2. *What are the kinds of Prayer?*

A. Two: Mental, and Vocall.

Q. 3. *What is that which you call Mentall Prayer?*

A. Our souls immediate offering up their desires to God without the help of words. As Hannah prayed when her voyce was not heard.

Q. 4. *What is that which you call Vocall Prayer?*

A. It is the offering up the desires of our Souls to God, by the words of our Lips. *14. Hof. 3. Matth. 6. 9.*

Q. 5. *When is Mentall Prayer sufficient?*

A. When any joyn in Prayer with another who speaks and in some cases, when a man prayeth alone by himself.

Q. 6. *When is Vocall Prayer necessary?*

A. Whensoever any ministrcth to others, in the Duty of Prayes, and when we are alone, circumstances may make it necessary.

Q. 7. *Doth God require of us any thing more in Vocal then in Mental prayer?*

A. Yes, In Mental prayer, he requireth

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1 Pet. 4. 10.
Rom. 12. 6.
Ja. 5. 15. 16.

of them that pray, nothing but the exercise of their Graces, Faith, Fervency, but in vocal prayer, he requireth the exercise of gifts, as well as grace, of him that Ministred to others in prayer and who have the gift of prayer.

Q. 8. What is that which you call the gift of prayer?

A. An inward ability, to express our minds unto God in prayer.

Q. 9. Why do you call this Ability a Gift?

A. Because it is freely given of God to those who have it.

Q. 10. How do you prove it given to us of God?

Ja. 1. 17.

A. Because the Apostle tells us, that Every good and perfect gift cometh down from above.

Q. 11. Is there any difference between the gift of Prayer and the gift of Speaking?

A. Yes, otherwise every one who is able to speak, would also be able to pray.

1 Cor. 14. 4.

Q. 12. Is the gift of prayer a desirable Gift?

Matth. 6.

A. Yes; highly desirable, 1. It is a spiritual gift, and one of the best gifts which the Apostle commands us to covet. 2. It giveth the Soul of a Christian great satisfaction. 3. It is the most perfect way of prayer. 4. The Disciples begged it of Christ, Matth. 6.

Q. 13. What means may a Christian use that he may attain this spiritual Gift?

A. The study of the Scriptures, that he may know what they reveal concerning this Duty, concerning God, and concerning Man.

Q. 14. What do the Scriptures reveal concerning the duty of prayer, so far as to direct Christians, as to the composing of Prayers?

A. The Scriptures, let us know that the

holy

Concerning the Master of Prayer.

Holy Servants of God mentioned in Scripture, have used to begin their prayers with some *Compellation of God*. Then to make them up of Confession of Sins, Petitions for good things for themselves, and others, and giving thanks to God for Mercies received by themselves, or others.

Q. 15. What do you mean by a Compellation of God?

A. The beginning our prayers by giving to God a fitting name.

Q. 16. What is that, which you call a fitting name for God?

A. Such Name, or names as best agree to his most Holy, and Glorious Majesty.

Q. 17. How shall we know such names?

A. By observing the Scriptures, how they *Exod. 34. 6. 7* in several places speake of God.

Q. 18. May we then call God by any name by which we find him called in Scripture and by no other?

A. We may call God, by any name, by which we find him called in Scripture, and by no other unless to the same sense in other words.

Q. 19. Is there no special thing to be observed in our Compellations of God.

A. Yes it is observable, that when the holy Servants of God have gone unto him for any particular mercies, they have used to give unto him, such name, or names, as might best serve to help their faith in God, that he is both able, and willing to bestow those mercies upon them which they have asked of him.

Q. 20. What Grace or graces are proper to be exercised upon God, in our Compellation of him, when we take his Holy Name into our mouths?

Concerning the Matter of Prayer.

1 Cor. 7. 35.

A. Besides keeping our minds intent upon God, while we speak unto him (which ought to be in the whole duty) Three things are more especially our duty, 1. An holy Reverence, and Dread of that God, to whom we are speaking, 2. Faith, believing that God is, and is what we speak him to be, 3. A love to God teaching us to Ey him as our Father.

Psal. 2. 11.

Heb. 11. 6.

Matth. 6.

Q. 21. What are the principal parts of Prayer?

A. They are three, 1. Confession of sin, 2. Petitions, for good things, for our selves or others 3. Thanksgiving for mercies received, by our selves, or others.

Q. 22. What is Comprehended under the general term of Confession of Sin?

A. Three things, 1. The Enumeration, or reckoning up of our Sins, 2 The aggravation of them, 3. Judging, or Condemning of our selves for them.

Q. 23. What sins ought in Confession to be Enumerated by us?

A. Original sin and Actual sins.

Q. 24. What is that which you call Original Sin?

A. Admits first sin, in eating of the tree of forbidden fruit, which is reckoned to us, for we sined in him. 3. The general corruption of our whole natures, both which fall under the General term of Original Sin.

Q. 25. Wherein consists, and appeareth the general corruption of our whole Natures?

A. In the general avernesness of our Natures, to any thing spiriually good, and their general pronenes to evill.

Rom. 3. 11. 12.
17. 18.

Q. 26. How shall we know how to express our selves to God, as to the Confession of Original Sin?

Concerning the matter of Prayer.

A. By observing the phrase of the Scripture speaking of it and forming our confessions, either in the same words or to the same sense.

Q. 27. What Scriptures are they, which mentioning Original Sin, may teach us to express our minds to God about that?

A. These Scriptures speak of Adams Sin imputed to us.

13. By the offence of one, many were dead. Rom. 5.

16. Judgment came by one to condemnation.

17. By one mans offence Death reigned by one.

18. By the offence of one, Judgment came upon all to Condemnation.

19. By one mans disobedience, many were made sinners.

These speak of the general Corruption of our Natures.

Behold I was shapen in iniquity, and in sin psal. 51. 5.
did my Mother bring me forth.

We all had our conversation in times past, in *epa. 2. 3.*
the lusts of our flesh: fulfilling the desires of our flesh and of our mind, and were by Nature the Children of wrath even as others.

Who can bring a clean thing, out of that *Job. 14. 4.*
which is unclean, there is none righteous, no *Ro. 9. 10. 11.*
at one. There is none that understandeth,
none that seeketh after God.

Q. 28. Must we always confess Original Sin in these words?

A. No we are only tied to the sense, it may be also done by allusion, in the words of other Scriptures, or in phrases of our own forming.

Q. 29. Shew us how it may be done by expressions of our own?

A. By considering the several faculties of our Souls, and how they are universally

Gen. 8. 21.

Eph. 4. 18.

Matth. 23. 37.

Rom. 1. 25.

Col. 3. 5.

Gal. 5. 24.

Concerning the manner of Prayer.

corrupted so we may confess the Vanity of our imaginations. The blindness of our understandings, not knowing our duty. The Rebellion of our wills not willing to comply with Gods will which we know it. The sensuality of our affections moving after filthy or meer worldly things.

Q. 30. What are our Affections?

A. In man, they are the motions of the will towards good or evil present or absent.

Q. 31. Reckon them up?

A. Love, hatred, desire, aversion, Joy, sorrow, fear, hope, anger.

Q. 32. What are the true objects of our Affections?

A. Good or Evil, as it appeareth to us, present or absent, like or unlike to be enjoyed by us, or to fall upon us.

Q. 33. What is that which you call the Corruption of our affections?

A. Their proneness to move towards false objects, their Aversness to their true and proper objects. And their sinful and immoderate motion towards objects in themselves lawful.

Q. 34. Shew me the natural motions of our Affections?

A. Whether we apprehend Good present, or absent, we Love it. What we apprehend evil, we Hate and shun; If we want what we apprehend good, we desire it. If we apprehend it possible to be obtained, and probably we hope for it, if we enjoy it we Rejoyce, and delight in it. For even as we hate it so if it be like to fall upon us, we feare it, If it be fall upon us, we are angry at it, or we sorrow and grieve for it.

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Q. 35. What is that which is truly good or evil?

A. Nothing, but God, and what relateth to him is truly good. Nothing but sin, and what relates to it is truly evil. But we call that good, which is pleasing or profitable, and that evil which we apprehend hurtful and prejudicial. Luke 18.19.

Q. 36. Are there no things which in themselves are neither good nor evil?

A. Yes, many things which are good, or evil, as we use them, such are Worldly enjoyments, and Relations, &c.

Q. 37. Shew me how our Affections move in our Natural Estate?

A. We naturally hate God, and what relates to him, his Laws, his Ordinances, his People; and love sinful pleasures, profits, honours, &c. We naturally desire, an union with sin, and sinful objects, and shun Communion with God. We naturally rejoice and delight in Folly and Vanity, and have no delight in Spiritual things, and more especially our Duty. And for those things which we might love moderately, we are by Nature prone to love them more then God, and what is truly and really good. Rom. 1.30. Jo. 3.20. Prov. 1.29. Prov. 5.12. Jer. 14.10. Hos. 9.2. Prov. 21.10. Job 21.14. Prov. 1.22.

Q. 38. You told me that we are not only to confess Original, but also Actual sins. What do you mean by Actual sins?

A. All Thoughts; Words, and Actions, contrary to the Law of God, and all Omissions of such Thoughts, Words, and Actions, as the Word of God requireth. Jo 3.4.

Q. 39. How shall I know such Thoughts, Words, Actions, or Omissions?

A. The whole Word of God instructeth us, the Ten Commandments instruct us in short.

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Short. I must therefore rightly understand them, that I may know what God, in every Commandment requires or forbiddeth, Then I must consider how far I am or have been guilty, of any such. Omissions, or of any such thoughts words, or actions contrary to the Law of God, and accordingly with a bleeding heart form my confession.

Q. 40. Thus far concerning the Enumeration of our sins, but you told me that Confession of sins must be added, the aggravation of them, how may we aggravate our Sins?

A. We must first know what those things are which make some sins more heinous in the sight of God then others.

Q. 41. What are those things?

A. Some sins are in their own Nature more heinous, some are made so by circumstances.

Q. 42. How shall we know what sins are in their own nature more heinous then others?

A. By observing Scripture, what sins are there most severely threatened, or punished.

Q. 43. What sins do the Scriptures most reveal the wrath of God against?

A. There are divers, both against the Commandments of the First and Second Table.

Q. 44. Give me some instances of both.

A. Against the first Table. Idolatry, Superstition in Worship. Blasphemy, Sabbath-breaking, prophaning Gods Name by Oaths, or otherwise Witchcraft, &c. Against the Second Table. Disobedience to Parents, Murders, Beastly Lusts, Adultery, Theft, False-witness-bearing, Lying, Perjury, &c.

Q. 45. What Circumstances make some sins

Deut. 13.

Lev. 10. 1, 2, 3.

Lev. 24. 12, 14.

Numb. 15. 35.

Mal. 3. 5.

Exod. 22. 18.

Deut. 21. 18, 19, jury, &c.

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24. 35-32, 33.

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Concerning the Matter of Prayer.

more beinous in the sight of God then others?

A. Greater Age, experience Guists, Graces, more eminent station in the Magistracy or Ministry, A greater profession, Vows, promises, Sins also are greater then others, if they have been committed against more Knowledge, Light, Love, Mercy, Convictions, Reproofs, Admonitions, against our own Prayers, Covenants with God. They are also greater when they are committed most boastingly, wilfully, Maliciously, frequently, with most delight, and when they are longest continued in.

Q. 46. You told me that with Confession should also be joynd a judging, and a condemning of our selves, with a justifying God in whatsoever punishment we do or may suffer for them. Open that to me?

A. When we have reckoned up our Sins before God, and aggravated them, we ought to acknowledge that for them we have deserved the wrath of God, both in this life, and in that which is to come, and to justify God in any punishment brought upon us for sin, admiring his mercy that it is not worse with us, and that we are not in hell, where many are, who have sinned less then we.

Q. 47. What grace doth God require the exercise of, in our Confession of Sin?

A. Two especially. Sincerity of heart, speaking to God in truth. 2. A true sense and feeling of Sin, and a sorrow of heart for them, while we are confessing them.

Q. 48. What is the Second General part of Prayer?

A. Supplication:

Q. 49. What do you mean by that?

A. Putting up Petitions to God, for the mercies

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mercies we or others stand in need of, and for removal of Evils, which we or they feel or fear.

Q. 50. under what heads do mercies fall which we or others do or may stand in need of?

A. Two more General heads. 1. Good things for our own or others Souls. 2. Good things for our own or others bodies.

Q. 51. which should be first, and chiefly prayed for?

Mat. 6. 33.

A. Mercies for the Soul, because the Soul is better then the Body.

Q. 52. under what Heads do Soul-mercies fall?

Acts 8. 22.

A. 1. The Grace of Justification, and what tendeth thereto. 2. The Grace of Regeneration and Sanctification. 3. Influences of Grace tending to our further perfection, and comfortable passing of our lives in the service of God.

53. What ought we to beg of God in reference to our or others Justification?

Jer 3. 13.

Acts 2. 37.

Mark 9. 24.

Phil 3. 10. 11.

Psal 51. 8.

A. A sight of Sin, a sense and Godly sorrow for Sin, Faith enabling the Soul to look up to Jesus Christ, to lay hold upon him, and to rest upon him, and his Righteousness alone for the pardon of Sin, through the imputation of Christs Righteousness, with the acceptance of our persons in him.

Q. 54. What ought we to beg of God in reference to Regeneration and Sanctification?

Psal 51. 11.

Eph. 4. 23.

Col. 3. 10.

Psal. 119. 13.

Jer. 4. 14.

Eph. 18. 3. 18.

Psal. 110. 4.

A. The Renewing of our whole inward man after the Image of God particularly.

1. That our vain and carnal imagination may be made Holy and Spiritual.

2. That our blind understandings may be enlightened with the knowledge of God.

3. That our Stubborn, and Rebellious will

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may be made obedient to Gods Holy Will

4. That our Affections may be Sanctified being taken of Sensual and Earthly things, and fixed upon heaven and heavenly things.

5. That our Faith, Love, Knowledge, Meekness, Humility, Temperance, Spiritual mindedness, may be increased and confirmed.

6. That our Lusts may through the Spirit be mortified.

7. Finally, that God would give unto us and increase, softness of heart, tenderness of conscience, Sincerity, Specitual obedience, and all manner of Holiness.

Q. 55. What should we beg of God, with Relation to our particular Relation, Station or Calling?

A. That God would keep us from those sins, and temptations to Sin, to which we are exposed by reason of any of them. That he would give us all Gifts, and Graces, necessary or expedient for us, that we may better manage our Relations and callings, to the Glory of his Name, and the Ends for which he hath set us in them.

Q. 56. What ought we to pray for in reference to health or Sickness, Riches or Poverty?

A. That we may be kept from the Temptations of any of those Estates, that in every Estate we may glorifie God, either by doing or submitting to his Will, in all Estates being content, and behaving our selves as becomes the children of God.

Q. 57. What arguments may we use with God pleading for these or any other mercies, either for our selves or for others?

A. It is good as to this, to observe what Arguments the Holy Servants of God in Scripture

1. 1. 19.

Col. 3. 3.

Gal. 5. 23.

2 Pet. 1. 6.

Col. 3. 5.

Rom. 8. 13.

Psal. 51. 17.

Heb. 13. 20. 21.

1 Thes. 5. 23.

Mat. 6. 13.

2 Cor. 1. 10.

30 Pro 7. 2. 9.

Phil. 3. 10. 11.

Phil. 1. 27.

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Scripture have made use of amongst others.

Jos. 7. 9.

Ex. 32. 12, 13.

2 Chron. 20. 12.

Psal. 32. 4, 5.

Psal. 51. 13.

Gen. 15. 18.

Numb. 12. 13.

Acts 12. 5.

Gen. 24. 12, 13.

Psal. 67. 1.

Luke 22. 42.

Mat. 6. 9.

1 Tim. 21.

1 Tim. 2. 1. 2.

Cent. 8. 8.

Acts 26. 18.

Rom. 10. 7.

2 Cor. 12. 10.

1. *We may plead with God from the concern of his own Glory.*

2. *From any Promises we find in Scripture, for the bestowing of those Mercies we stand in need of.*

3. *From our own Misery, or more Special want of the desired Mercies.*

4. *From what God hath done for others, in like Circumstances.*

5. *From the capacity which the receiving such mercies will put us in, to do God more service.*

Q. 58. *What may we pray for, for our bodies, or outward Concernments?*

A. Our own, or others Life, Health, Liberty, Direction, Success in Business, Peace, or any outward good, which we need, but always with a Submission of our Requests, to the Will and Wisdom of God.

Q. 59. *Are we to pray for our selves alone?*

A. No: We are also to pray for others, Christ Commands us to say, *Our Father.*

Q. 60. *What may we beg of God for others?*

A. Whatsoever we may beg for our selves.

Q. 61. *For whom should we pray?*

A. The Apostle willeth that Prayers, and Supplications, should be put up for all men; but we are under some special Obligations, to pray for some more then others.

Q. 62. *Are we to pray for Heathens?*

A. Yes: That the Lord would send his Gospel amongst them: Open their Eyes, and turn them from the service of Dumb Idols, to know, and acknowledge, the true, and living God.

Q. 63. *Are we to pray for the Jews?*

A. Yes: That the Lord would take the Vail from of their hearts, and bring them to

[Concerning the matter of Prayer.]

look up to that Christ whom they have Crucified; and to acknowledge the true Messiah.

Q. 64. Are we to pray for Papists, and other Idolaters, and other Erroneous Persons?

A. Yes. That God would convince them of their Idolatry, and Errour, and bring them into the way of Truth. *Mat. 5.44.*

Q. 65. What are we to pray for on the behalf of Gospel Churches?

A. That God would watch over them, and preserve in them the Purity of Doctrine, Worship, and Discipline. That God would continue his presence amongst them: protect them from the malice of their Enemies, and add unto them many Souls. *Psal. 51.18. Jer. 3.15. Psal. 74.19. 1. 62. 1.*

Q. 66. What are we to pray for, for the Kingdoms, and Nations of the World, and their Magistrates?

A. That they may all be made subject to Christ, Friends to his Kingdome, That the Gospel may flourish, and have free passage in them, and the People of God in them, may live quiet and peaceable lives in all godliness and honesty. That Justice and Judgment may be duly executed. That Wars may cease and Peace may be established. *1. 49. 23. Psal. 76. 11. Mat. 28. 27, 28. 1 Tim. 2. 2. Psal. 46. 9.*

Q. 67. What ought we to pray for, for our own Church and Nation?

A. Some things for the Nation in General; Some things for the particular orders of persons in it.

Q. 68. What for the whole Nation in General?

A. Peace, Truth, Prosperity, That in it, the Gospel may have free passage, and success, That Godliness may amongst all be promoted, Sin, and impiety discountenanced; That God would remove his judgments, prevent *Pf. 29. 11. 34. Psal. 122. 6. Psal. 118. 125. Col. 4. 3.*
the

Concerning the matter of Prayer.

*1 Kings. 3. 9.
Psal. 20.
Dan 3. 4.*

the fears of them & continue his mercies to

Q. 69. What ought we to pray for, for the Magistracy of the Nation, whether for the King as Supreme, or other inferiour Magistrates?

That the Lord God would give unto the King, a wise, and understanding heart, to go in, and out before the people that he would establish his Throne in righteousness, continue his Life, preserve his health, protect him from Enemies, That God would bless him, in his Person, Relation, Government, his undertakings for his glory: That God would give to inferiour Magistrates, the Spirit of wisdom, Council, and the fear of the Lord that (according to the end of Magistracy) they may be a terror to evil doers, and an encouragement to them that do well.

Rom. 13.

*Matth. 9. 38.
Jer. 3. 15.
Matth. 3. 3.
Ahs 4. 27.*

Q. 70. What ought we to pray for, for the Ministers of the Nation?

A. That God would thrust forth laborers into his Harvest giving us pastors according to his own heart, who may feed his people with wisdom and understanding. That the Lord would sit as a Refiner upon Zion, and purge the Sons of Levi. That he would give unto his Ministers to Preach his word with boldness, power, faithfulness, and succeed their labours to the conversion, and perfecting of Souls.

Ahs 26. 18.

Q. 71. What ought we to pray for on the behalf of the ignorant, and profane part of the Nation?

A. That God would open their Eyes, and change their hearts.

*Rph. 4. 11. 12.
Jo. 17. 11. 15.
17. 21. 22.*

Q. 72. What ought we to pray for on the behalf of those that fear God in the Nation?

That their graces may be perfected. That God would pierce amongst them, unity, brotherly Love, zeal for his truth and glory,

Concerning the matter of Prayer.

ty, and for the power and purity of Religious Worship and Ordinances. That their number may be increased.

Q. 73. *What should we pray for, on the behalf of them who are afflicted in body?* 27. 9. 10. 2 The. 1. 4.

A. That God would sanctify their Afflictions to them: give them Faith and patience, and by their bodily afflictions, I ease their Souls that if it be Gods will, he would restore their health, and in order to it, bless medicines used; if not, that he would fit them for death.

Q. 74. *What ought we to pray for such as are inwardly afflicted in mind*

A. That God who best knows the cause, would proportion a remedy to them, either blessing means for removing the Natural cause, or rebuking Satan, or granting them the light of his countenance; and speaking peace and pardon to them. Psal. 34. 18. Matth. 12. 20. Ro. 16. 20.

Q. 75. *What should we pray for on the behalf of such as are sufferers for conscience sake?*

A. That God would grant them his presence, give them Wisdom, Faith, and Patience, support, and comfort them, and in his own time, work their deliverance. Acts 12. Psal. 79. 11.

Q. 76. *What ought we to pray for, on the behalf of our Relations?*

A. That God would be pleased to Engrave his Image upon them to bring them to Christ if not converted: if they be such as we hope are converted. That God would hold them up in Faith, and Holiness. That he would continue their lives, preserve their healths, succeed their Employments, fit them for the duties of their places &c. Gen. 17. 18.

Q. 77. *What ought we to pray for, for our Enemies?*

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Concerning the matter of Prayer.

Acts 7.60.

Math. 5.44.

2 Cor. 13 7.

Lu. 23 34.

That the Lord would not lay their rage against us, to their charge, but forgive their sins. That they may do no evil. That the Lord would change their hearts towards us.

Q. 78. What is the third General part of prayer?

A. Giving thanks to God for mercies received by our selves or others.

Q. 79. Under what heads came all Jacob's mercies?

A. They are either Mercies for soul or bodies, natural or personal.

Q. 80. What are some of those public mercies which we ought to give thanks for?

A. The liberty of the gospel, the propagation, and success of it, the freedom of Gods ordinances, settling or restoring of his worship in purity, peace, plenty victories, any particular deliverance of the Prince, or People &c.

Q. 81. What more General or personal spiritual Mercies may we give God thanks for.

Eph. 1.3.4 5.6.

7.8.9.10.11.

A. Gods eternal Election : The Covenant of Grace and Redemption. The sending of Christ into the World, for the accomplishing of our Redemption, his Acts of Redemption, his Incarnation, Death, Resurrection, Ascension. The means of Grace : Any of our particular Conversions, or effectual calling. The hearing of our Prayers : the healing of our Souls, when at any time they have been wounded : Suffer under Temptations, any quickning, strengthening, or comforting influences of Grace.

Q. 82. What more particular mercies relating to our outward man, ought we to give thanks for?

A. Life, Health, Peace, Liberty. Comforts in our Relations, Successes in any Business,

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Businesses, Blessings upon us in our Callings, Trades, Professions, deliverance from, or out of Sickness, or any other evils or dangers.

Q 83. How ought we to Conclude our Prayers?

A. By acknowledging, that all Power, Honour, Glory, Praise and Dominion belongeth unto God; Craving the hearing our Prayers, through the Merits, and Intercession of Jesus Christ. Finally, by saying AMEN, in Testimony both of our Desire, and also our Confidence that we shall be heard.

F I N I S.

THE affixing of Scriptures for every particular in the answer as it had been a work possibly of difficulty, so the Margent would not well have born it, and it had been superfluous for every understanding Christian will conclude.

1 That every thought, word or action contrary to the Divine Law is matter of confession.

2 For matter of Petition.

1. Whatsoever good thing God hath promised.

2. Whatsoever Duty falleth under any precept.

3. Whatsoever the Servants of God have prayed for, may be made matter of Petition by us. And whatsoever we have warrant to pray for, for others.

3. For matter of Thanksgiving. Whatsoever is Matter of Petition for us when we or others want it: is matter of Thanksgiving when we or others have received it.